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142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ku-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plantain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then ap-

846 pears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. He then lights a pipe of tobacco, blowing the smoke over her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

● 551 The matter of names is very loose and arbitrary. It is almost impossi-

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ble for a stranger to learn the true name of an Indian, directly from the person himself, although his friends may divulge it, and this is looked upon almost in the light of either a breach of confidence, or a practical joke. After long acquaintance, they may be prevailed upon, but even then are more apt to give a false name than to tell the truth, so great is their reluctance. One fellow, who was my servant for over three months, after always denying having a name, at last told me a pet name, or "nick-name" that he had had as a child. It is customary for children to have provisional names, or to be called only "boy" or "girl" as the case may be, until the whim of an acquaintance or some equally arbitrary circumstance fixes a title to them. Besides the native name, generally derived from some personal quality, or not seldom the name of some animal or plant, almost all of the Indians possess a foreign name, by which they are known, and which they do not hesitate to communicate. Among themselves, when the name is unknown, a person is called by the name of the place where he lives. Mr. Lyon says all the women have names, as well as the men. But my experience with them is never to have heard them called by other titles than "girl," "woman," "*wishy*" (applied familiarly to young married women), or "so-and-so's wife" or daughter, except in the case of a few of the more civilized men, who have given Christian names to their families. 551 [522]

Children are not generally weaned early. In case of the birth of a second child, the first is weaned perforce. But it is nothing strange to see a child well able to walk, say even two years old, go to the breast as a matter of course, although sufficiently accustomed to more solid food. 862

Small babies are carried on the back, astride the hips of the woman, and supported by a broad strip of bark or cotton cloth, passed around both, and secured in front by a dexterous tucking in of the ends. When they become larger, they are carried on one hip, supported by the arm; or are placed on top of the load, if the mother is travelling. They sit perched on the bundle, with a foot dangling either over or behind each shoulder of the mother, and soon learn to hold on like monkeys. 854

The training of the youth is left almost entirely to themselves. Among the Tiribi they are taught to respect and obey their parents, but in the other tribes they are more insolent and disrespectful to their parents than to other persons. I have seen a boy of ten years old absolutely refuse to obey some trifling command of his mother, and she seemed to have no power to enforce her order. The little girls learn early to accompany the older girls and women when they go out to bring water. Their usual station, in the house, is at the side of the fire, where, as soon as they are large enough, they assist in fanning the fire, preparing plantains for the pot or watching the cooking. The boys will sometimes deign to hunt fire-wood, but they are more apt to be playing by the side of the river with mimic bow and arrow, learning to shoot fish under water. Their toys are mostly diminutive copies of the tools and weapons of more advanced age. The machete of the man is represented by a good sized 866 868 524 868

remains in a corner for the next four days, bathing regularly with the same kind of liquid. The medicine man talks for two nights and passes a variety of leaves, including *aiik* (*Aracea* sp.), over her and the new born babe who is also washed with leaves which supposedly have protective powers. These leaves include: lemon grass (*Cymbopogan citratus*); leaf of the *estrella* (*P. auritum* H.B.&K.); and leaf of the *pasmo* (*Miconia impetiolaris* D.Don.).[100] At the end of the eighth day, there is a purification ceremony during which the medicine man blows smoke over the mother and child. He then eats in front of the household so that all can see nothing is wrong and then offers some of the same food to the mother.

On the Pacific slope, the Cabécar only stay isolated for three days and the cleansing ceremony is seldom performed.

The Bribri on both sides of the range have much the same customs as the Caribbean Cabécar. After the fourth day of birth, however, the medicine man appears and orders the woman to bathe, giving her herbs for the purpose.[101] He blows smoke on her and the child and puts a little water mixed with chile, chocolate, and the heart of the *pejibaye* palm in a leaf telling her to wash her hands with it. Then he puts some of the same liquid in his mouth and spits it back into the leaf, repeating this four times.

The woman nurses the child until she becomes pregnant again, or at least from one and a half to two years.

Names. Segarra y Julia[102] calls attention to the practise of not naming a boy but allowing him to choose his own appellation when he reaches puberty. For the most part, the names were taken from individuals who caught their fancy even though not known personally, such as a president, general, etc. These names were frequently changed by whim. This custom is still practised in upper Talamanca.

Pittier[103] notes that the Bribri male had a secret name. In 1956, however, with perhaps the exception of upper Talamanca and Chir-

[100] This leaf is supposed to give a pale color to the infant.

[101] This is called the *papakusk* ceremony. *pa* in this instance is "tabu" or "thing that is not touched." It

551 [756] ripó, only the medicine man has a name which cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taše*) among the Bribri. *kuté*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 [145] **Puberty.** Girls start to menstruate between 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict diet consisting almost entirely of fruits, with [262] [271] the exception of bananas, and no salt. Furthermore, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine [756] man gives her copal (*Protium Costarricense* [824] [Rose] Engler) bark to chew and a drink made [278] from plants and roots. This beverage prevents menstruation for two months. After that the 841 flow comes regularly. At no time when menstruating can the girl serve men at meals, and [264] during this period she must stay aside even [262] in her home, abstain from salt, and drink from a gourd apart from the rest.

854 [862] [855] **Education.** The overindulgence of babies is common and they are weaned anywhere from one and a half to two years of age. They are held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pu* means "around
756 one." *kuak* is "to bathe."
192 [109] Segurra y Julia, 1907, pp. 552-53.
[109] Fittier, 1938, pp. 27-28.